Confidential Section IV

CONFERENCE ON CHURCH, COMMUNITY AND STATE

Draft Report on

CHURCH, COMMUNITY AND STATE IN RELATION TO EDUCATION

NOTE

This draft has been prepared by the Chairman of the Section in the light of such consultation as circumstances permitted with advisers in different countries. Its purpose is to provide a basis for discussion when the Section meets. It is not to be taken as representing the views of the Conference, and does not commit the Conference in any way. The Conference is free to adopt, amend or reject the draft in any way that it pleases. For this reason the draft is a confidential document. No public reference must be made to its contents or quotations made from it. There is no objection to those who write about the Conference indicating in a general way and in their own words the kind of questions that are likely to engage the attention of the Conference.

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I. INTRODUCTION

1. Education is the process by which the community seeks to open its life to the next generation and enable them to take their part in it. It attempts to pass on to them its culture. Where that culture is regarded as final, the attempt is made to impose it on younger minds. Where it is viewed as a stage in a development, younger minds are trained both to receive it and to criticise and improve upon it.

2. This culture is composed of various elements. It runs from rudimentary skill and knowledge up to the interpretations of the universe and of man by which the community lives. It is not the purpose of this report to deal with the whole problem either of education in general or of religious education. We are concerned only with the problem of the respective spheres and mutual relations of Church, Community and State in education.

II. FACTORS IN THE PRESENT SITUATION

3. There are circumstances in the life of our time which complicate these relations and occasion conflicts between them. Among these we call attention to the following:

(i) Secularisation of Modern Life

4. The outstanding characteristic of our world is the general secularisation of life and thought. The presuppositions and motives of both private and public conduct have become exclusively this-worldly. In some lands there is an open break with religion in all its forms. Elsewhere we are witnessing the re-emergence of pagan types of religion, which make a mundane good, such as the race or the nation, the supreme object of man's loyalty. And in every country there are subtle influences of community sentiment and of daily practice which deny the Christian meaning of life.

(ii) Social Disintegration

5. A second phenomenon characteristic of our time is social disintegration. Its effects are most clearly seen where the advent of modern civilisation disrupts a primitive society. But in many countries industrialisation and urbanisation have tended to destroy the bonds which formerly linked men in their communal life. In place of membership in a social group with recognised obligations, men have become irresponsible individuals or have developed a new mass consciousness. The commonly accepted religious convictions and generally acknowledged ethical ideals which lent

support to the growing personality have given place in some lands to a widespread scepticism and relativism and elsewhere to an uncritical obedience to exclusive group loyalties.

(iii) The Weakening of Family Ties

6. One feature of the tendency to social disintegration is the weakening of the institution of the home. The family has always been regarded as the principal agency in the Christian nurture of the young. The impermanence of marital ties in some lands, the effect of modern industry taking both parents out of the home in many places, the appalling blight upon family life of unemployment or casual employment under other circumstances, have led to the decay of the influences of the home. This confronts the Church with a most serious problem.

(iv) Faith in Man's Power to Direct his Destiny

7. The rapid advance in the sciences and in the development of machinery have brought men to trust in their own abilities. Whole peoples have substituted for their former religion a Promethean confidence in man's collective power to create a world after his heart's desire. Psychology has developed methods and techniques to handle spiritual difficulties. Many parents and teachers turn to child guidance clinics for assistance in dealing with the moral problems of children, and consider Christian convictions and standards outmoded. A growing number of adults seek the advice of psychotherapists in their perplexities and troubles, and deem it a satisfactory substitute for the direction once sought in the Church's ministry. The teaching profession has learned much from psychology, and not a few teachers are imbued with the confidence that a well-developed secular educational system can fully prepare its pupils for life. Unhappily the churches have not been awake or always hospitable to the new knowledge, and have thus widened the breach between themselves and the representatives of the sciences.

(v) The Shift of Interest in Education

8. A fundamental change in the aims and practice of education is the steady movement of the interest of educators from the knowledge and skill which their pupils acquire to their students' personalities. In recent times public education in many places concerned itself largely with the impartation of certain subjects, and regarded the training of character as the function of the Church. To-day quite generally it is setting out to create a particular kind of person in accordance with its interpretation of the ends of man's existence. If this interpretation be at variance with Christianity, the Church is forced into conflict with the educational authorities.

(vi) New Educational Agencies

9. New means of public education are now in operation which are profoundly affecting men's minds. Broadcasting and the cinema

provide unprecedented opportunities for reaching and influencing masses of the population. The uses to which these new means are put may cause friction between the various institutions concerned with education.

III. CHURCH, STATE AND COMMUNITY IN EDUCATION

10. Before we consider in this contemporary situation the mutual relations of Church, State and Community in education, we must set forth certain characteristics of Church and State which affect our attitude to the problem.

(1) THE CHURCH

11. The Church (by which in this report we mean the Fellowship of Christians organised in the existing churches) is the creation and transmitter of the Word of God. Her Gospel claims the whole man —spirit, mind and body—and every human institution—the home, the state, the world community—for the service of God. Nothing which affects man's individual or social life is a matter of indifference to her. But it is not her province as an organised institution to assume responsibility for the entire conduct of life and education. She recognises the obligation of the home, the State and the community in education. Nor can sharp lines be drawn delimiting the functions of the various institutions concerned with education. They are educating the same persons and they may have divergent aims.

12. The Church has in mind God's ideal for her—an ideal never realised, but to which she must always seek to conform.

(*a*) The Church a Fellowship of Free Persons under Law to Christ

13. She is a fellowship of free persons under the Spirit of Christ. She reveres personality, since man is created in God's image, and God has revealed Himself through men responsive to His Spirit, and His Word was made flesh in the Man Christ Jesus. She therefore believes that everything good enters human society through the free activities of men and women.

14. She is opposed to an education which teaches men to subordinate themselves to any human force as the final authority—be it the will of the majority, or of a leader, or of an absolute state. That is to violate the sanctity of conscience which must be kept responsible to God alone. In her teaching governments exist for men, not men for governments. Every human being has unique worth as a child of God, and should be so educated as to encourage him to make his singular contribution to the commonweal.

15. She is equally opposed to any system which stimulates the unconditional self-expression of the individual. She insists upon the obligations of fellowship; and she sets the areas of obligation about the individual in concentric circles—his home, his neighbourhood, his world. This is her spiritual basis for social solidarity. This

education in obedience to the law of Christian love creates consciences which cohere and form a stable society. It produces that spiritual discipline without which nations disintegrate.

(*b*) The Church a Redemptive Fellowship

16. The Church is a redemptive fellowship. The Christian presupposition is that all men are sinners and that the culture of any community or nation is a mixture of good and evil elements. The Church's chief concern is to bring every child and adult under the control of a transforming Master—Jesus Christ—and to train him to receive the culture of his community with spiritual discrimination acquired by viewing it in the light of Christ. A product of Christian education is therefore both a grateful recipient of and a rebel against the cultural heritage. He is a patriot, but a discerning patriot. It is this dual attitude towards the national life and institutions—both appreciative and critical—which the Church's education aims to develop.

(*c*) The Church a Supra-national Fellowship

17. The Church is a supra-national fellowship. She draws her members out of all nations, and believes that they have more in common with one another than they have with non-Christian fellow-citizens, inasmuch as Christ and the Christian heritage are of greater worth than is any national inheritance apart from Him. She inculcates loyalty to God above loyalty to the State, and places fidelity to the Christian fellowship above fidelity to the nation. She cannot allow national interests to be set before those of humanity, nor permit any people to fancy that it can develop its national life without a just regard for every other people. She must educate her people to consider themselves as belonging first to God and to His Universal Church, and secondarily to their nation.

(*d*) The Church a Supra-racial Fellowship

18. The Church is a supra-racial fellowship. She embraces in her Christian brotherhood men of every blood and colour. While she cannot be blind to the fact that all races are not equally advanced, she teaches their equal worth to Him Who is the Father of them all. Nor can she compute the relative value to humanity of the diverse racial characteristics. If she be true to her Gospel, she is compelled to protest against injurious discriminations by those of one race against those of another. When a State in its laws or a community in its customs enacts the dominance of the inhabitants of one stock, and accords those of other races an inferior status, there is an inevitable conflict in education between Church and State or Church and Community.

(*e*) The Church a Supra-class Fellowship

19. The Church is a supra-class fellowship. In her membership there is no place for social distinctions. In fact she has often been

false to her principles, and become associated with a class or classes in the community. But she is concerned with men, not primarily as economic men, but as children of God. By that interest in them she is committed to stand for such social justice as makes possible for all the inhabitants of every land a physical and intellectual life worthy of sons and daughters of the Most High, and which levels barriers which hinder them from living together in spiritual comradeship. She cannot tolerate social distinctions which breed insolence in some and servility in others. Nor can she commit herself to the interests of any one class. So where a State is dominated, as is often the case, by one or more economic groups, and is attempting in its education to perpetuate an aristocratic or a bourgeois or a proletarian culture, there will be differences between Church and State. The Church, as the representative of a loving God, must be especially concerned with those groups in the community which are least privileged, and labour to obtain for them a just share in the national heritage. Where the community denies to some children an education which would enable them to develop their full powers, or where it permits their exploitation in industry, the Church in God's name must enter the lists as their protector.

(*f*) The Church an Eternal Fellowship

20. The Church is an eternal fellowship. She views men not only as citizens for a brief span of years in an earthly community and State, but also as potential citizens of the abiding city of God. This does not mean a lack of interest in their earthly lives. On the contrary, these assume a new meaning as a preliminary education for an immortal destiny. But should a State insist on a completely secular education, the Church is forced to protest. No training which fits only for useful citizenship in some community on earth seems to her to do justice to human beings, who are not creatures of time, but children of God, intended for eternal life with Him in a spiritual commonwealth.

(2) THE STATE

21. The State is concerned with the intelligence of its people, for upon their abilities in agriculture and industry and commerce depend its economic welfare and its national strength. It has an interest in forming the minds of its people, so that they support enthusiastically the national institutions and co-operate heartily and intelligently with the undertakings of its rulers. Its purpose is to educate a people to be loyal and capable citizens or subjects, devoted with soul and mind and strength to their nation. It usually seeks to provide at least the minimum education for all, and to open further opportunities of learning to the talented.

22. Every State is obliged to maintain national solidarity. In an era of social disintegration, it is not surprising that certain States have taken special measures to re-establish and maintain the unity of their people. Their governments seek to control all the agencies

which influence human belief and behaviour. They wish to use the school system, the press, broadcasting, the cinema and the theatre for the purpose of inculcating their ideals and forming the type of citizens they desire.

23. Others which place more emphasis upon freedom allow various agencies to share in the task of education. Such States regard their culture as stages in a development and do not impose them rigidly upon the minds of their youth. They wish their cultures to be enriched by the contributions of creative citizens, and place fewest restrictions upon the pursuit and discussion of truth. They would have their schools produce the type of their present citizenry and transcend that type. They recognise that those who go beyond it are factors for social change, and may be leaders in national progress.

(3) THE COMMUNITY

24. In some lands the community carries on education through institutions of learning which are officially under neither Church nor State control. These schools and colleges had their counterparts in the medieval universities, which originally were confederations of scholars, closely related to the Church, but with a measure of freedom from ecclesiastical authority and from government supervision. Such institutions to-day provide varieties of education, and make distinctive contributions to the national life. In them, truths and values not yet generally accepted or out of fashion may be developed and conserved. They can carry on their work uncramped by the standardisation which government authorities usually impose or by the restrictions frequently set by Church authorities. The State lays down certain requirements as to the extent of the education which they offer before it recognises them as substitutes for its own governmentally controlled institutions of learning. It may assist them with grants or by exempting their property from taxation. They may be allies of the Church in furnishing religious education, although not under any denominational oversight. The varieties of schools and colleges through which culture is given to the oncoming generation add to the national spiritual wealth. The Church has an interest in securing to the community the right to set up such independent institutions of learning, both because of the enrichment they may bring to the mind of a nation, and because she is enabled to establish schools of her own for the training of her leaders or to furnish a type of education not supplied by the government institutions.

IV. DIFFICULTIES IN THEIR CO-OPERATION IN EDUCATION

25. What has been said of the aims of Church and State in education indicates the difficulties of their co-operation.

26. Within the Church there are in the main two attitudes towards such co-operation. Certain communions seek an exclusive control of education. Where they can, they induce the State to place it in their hands. Where that is not compassable, they ask for State

support of Church schools. And where that is not possible, they tax their own people to provide and maintain such schools, if they are allowed to exist, in addition to paying such taxes as the government levies for schools which it controls. They desire a Church-directed education in institutions where the teachers are selected by the ecclesiastical authorities.

27. Other communions are content to have education for the most part in institutions under State or community control, and to ask that the Church be their partner by furnishing religious training through courses and teachers which she supplies.

28. The State, even where the rulers and the public are favourable to religion, finds such partnership difficult owing to the divisions among the churches. Unquestionably there is a basic unity among the vast majority of Christians in their spiritual interpretation of the universe and of man and in their consequent ethic. Yet nothing seems harder than to express it without antagonising Christians who wish more included in the statement of it or wish a different emphasis in which it is said. It is the lack of a common mind on the fundamentals of Christian faith and life, which has pushed many States, where those in authority were themselves Christians, into secularist systems of education. The peril involved in a secularism, which is both false in its interpretation of human life and a menace to social well-being, is an urgent factor compelling the Church to come to an agreement on the essentials of a Christian education.

29. In the present situation there are three major issues on which State and Church conflict in education.

(i) The Problem of Freedom

30. One is the issue of freedom. In reaction to ideas dominant in recent times, there are powerful movements in education which subordinate the individual to the interests of the community as these are understood by the political authority. The attempt is made to conform him to a sharply defined pattern, and deviations from the desired type are not tolerated. It must be recognised that even under these systems the individual may find both release and discipline in a whole-hearted response to the claims of nation or community or class. But such systems have not solved the problem how both to secure conformity and produce creative types of personality. The Church's quarrel with them is that their patterns are sub-Christian, and sometimes anti-Christian, and their rigidity cramps the growth of children of God. Education must encourage a disciplined sense of obligation and the unfettered development of the individual's capacities.

31. It is the Church's aim, as has been shown (13), to educate free persons under law to Christ. It is her conviction that true freedom is obedience to God. Such spiritual freedom has been attained by Christians even under most adverse outward circumstances. Never-

theless, service to God demands the service of one's fellow-men, and the obtaining for them of external conditions favourable to their fullest life.

(ii) The Challenge of Community Consciousness

32. In the face of social disintegration, the community is animated by a resolve to restore organic unity in the national life. Because of Christianity's development of a fellowship which overleaps barriers of nation and race and class and sets Christians in an eternal as well as in the temporal order, the Church is looked on as a divisive force. In the field of education the effort is made to banish everything which conflicts with a common national ethos. This is true not only in totalitarian states, but also in democracies where educators find Christian faith with its distinctive fellowship dividing the community and would therefore accord it no place in the education for the social order which they envisage.

33. It must be asserted that Christianity is opposed to any deification of the community or State. These can never be supreme objects of loyalty or the ultimate social goals. Christianity broke up the community-state-church in the ancient world where religion was merely one aspect of the communal life. It introduced a new principle by inculcating a double loyalty—to Cæsar and to God. But Christians recognise the values in national life and culture. A Christian education will have its roots in the life both of the Church and of the nation. It will insist that the State, like the family, has its claims upon a man. Civic duty involves his loyal obedience to all which the State demands of him, in so far as it does not conflict with his loyalty to God. Moreover, such loyalty to God brings into society a principle of redemption and of growth. To see all things in the light of the absolute claims of God is to bring to bear on them a searching criticism and to subject them to a transforming judgment.

34. The Church must penitently confess that, while on mission fields there is a sharp differentiation between the ideals in her education and those of the community, in so-called Christian lands the Christian understanding of the way of life is often not distinctive from that generally accepted. The Church has herself become secularised and her witness has lost its pungency. The contemporary pressure of aggressive non-Christian systems must be viewed as one of God's methods of recalling her to a fresh discovery of the truths and ideals of which she is the trustee.

(iii) The Challenge of Modern Knowledge, Method and Technique

35. Both State and community in their education are making use of the new knowledge and agencies to which we have referred (8 and 9). This has brought them into some fields which the Church has regarded as peculiarly her own. She must welcome an education which concerns itself with the whole man, and new sciences and techniques which assist in the solution of spiritual difficulties.

She must seek to avail herself of the new agencies for reaching and moulding the public mind.

36. The situation makes upon her a double demand. In the first place, she must see to it that those who engage in her work are aware of the aid which modern knowledge can give in the education of both old and young, and can turn it to account. They must know what is being done in these fields that they may direct such as need this help to those competent to supply it. Further, the Church must keep her own education abreast of the improvements which these sciences have brought to general educational theory and practice.

37. In the second place, she must make plain that nothing can take the place of the living encounter with God and the response of personal faith. She is by her nature a redemptive fellowship and offers in her ministries potent and indispensable means to the ends served by these new techniques.

V. IMMEDIATE TASKS OF THE CHURCH IN EDUCATION

(i) The Need for a Theology in Christian Education relevant to current life

38. Christian faith has always formulated itself to meet current errors and to win the contemporary mind. Confronted with secularism and aggressive non-Christian systems of thought and conduct, the Church finds many of her loyal adherents in the teaching profession, as well as the mass of her members, confused as to the meaning of the Gospel and the principles by which it would have men live in the present world. As we have pointed out (28), the attempt to reach a common mind on the fundamentals of Christian faith and conduct to be taught has usually failed. But the urgency of the crisis in which we find ourselves and the necessity of much greater unity among Christians, if the Church is to co-operate with the State and community in education, impel us in this œcumenical conference to make an attempt to sum up basic assumptions which underlie an education acceptable to Christians.

39. Christians share the conviction of one living and true God, Creator and Lord of earth and heaven, whose universe is planned and controlled by wisdom and love, and the chief of whose creatures is man, possessed like God of reason and conscience, and capable of becoming like Him in character and sharing eternal life with Him in an enduring society of the righteous. But Christians view themselves and all men as sinners and members of a race estranged from God in pride and at war within itself through selfishness. Man, both individually and collectively, needs redemption. God, the Creator and Lord, is also the Redeemer, revealed in Christ, and giving Himself in His Spirit to recreate individuals and communities who turn to Him in repentance, and to guide them to discover for themselves the way of Christ and to grow into His stature in faith and hope and love.

40. These basic assumptions need to be reborn in a living theology

which grows out of the devotion of multitudes of Christian people and is formulated by the collaboration of Christian thinkers in all countries and in all communions of the Church. In particular they need to be embodied in the minds and lives of Christians in the teaching profession, who, by their examples and by their interpretations of the culture they impart, communicate their faith.

41. Such a living theology will relate the Gospel to all the elements in the culture of our time which are congruous with it. Christians believe that all truth is of God, and therefore are hospitable to whatever truth the sciences or the experiences of life in this generation may bring. But they wish to render those whom they educate critical, so that they discriminate between those elements in the thought and movements of the time which are God's gifts and those which are incompatible with the Christian understanding of life.

(ii) The Relation of the Church to Public Education

42. There is no reason in principle on the side either of the Church or of the State why there should not be a partnership between them in the public education of the community, as there has been in the past, and still is to-day in many countries. Religious liberty in some lands is interpreted as the right of the individual to be safeguarded from religious instruction. But in most lands it means the right of parents to have their children taught the religion of their choice. As Professor W. E. Hocking has written:

> The State cannot teach religion, but it can make a place for its teaching. . . . Inability to act as religious propagandist does not mean passivity on the part of the State, a passivity which, as a pretence of indifference, is false to fact and vital interest.—*Man and the State*, p. 437.

43. The Church is confronted in the world to-day with a variety of policies of the State in regard to religious education. In some lands provision for Christian teaching finds a place in the schools maintained by the State. This plan contributes to the diffusion of knowledge of the contents of the Bible and of Christian belief throughout the population. In no other way can such knowledge be imparted to the entire community. Every effort should be made to conserve this arrangement where it exists. It is, however, important not to over-estimate the inclusion of a religious lesson in the curriculum of a school. Its effect may even be harmful if the values prevalent in the school and in the community are a contradiction of what is taught in the religious lesson. In that case Christian teaching may seem related to an unreal world and the minds of pupils may be prejudiced against its appeal.

44. In other countries the schools and universities supported by the State may be secular in the sense of providing no specifically religious training, but their teaching may generally assume a spiritual interpretation of the universe and their ethical outlook be nominally Christian. If the majority of the population favour Christianity, Church and State should find no difficulty in working

together to assure a religious education to those who desire it. Obviously, freedom of conscience must be respected and no coercion exerted on those who do not wish religious training for themselves or their children. But the Christian or other religious elements in the population should not be deprived of their right to receive a completely religious education. Freedom of conscience in education has been too negatively conceived. There is both a liberty not to have religious training forced where it is objected to, and a liberty to have it provided where consciences feel it essential for the education of citizens of the State and of the Kingdom of God. If there are incompatible religious groups to be considered, two or more types of religious education may have to be planned for. Here is one of the situations where Christians must seek for the largest possible agreement in what they ask, or the civil authorities will content themselves with supplying a secular education to avoid possible sectarian strife.

45. In some countries Church schools are given a place within the national system of education. Such institutions are able to recruit a staff of Christian teachers and to develop a Christian community life within their walls. They supply laboratories in which the synthesis of the Gospel with the congruous elements in current culture can be attempted in practical education. But it is seldom that the Church is able to supply such schools and universities for the entire population. She ought not to attempt any in which the scholastic standards are not up to those in the institutions maintained by the State. An obviously inferior education, no matter how clearly Christian may be the teaching in religion and ethics, will bring them into disrepute.

46. The curriculum in Christian schools must face boldly the culture taught in the State schools, deal frankly with its anti- or sub-Christian assumptions and conclusions, and raise up an intelligent and courageous generation in whose lives and hands the Christian heritage will be vigorously continued and aggressively advanced. In so doing the Church is confronting no new task ; this is the educational enterprise which she undertook in the earlier centuries, and which she has repeatedly undertaken on missionary territory. It is painful to be obliged to renew the struggle in lands where she thought that this battle had been won. She must admit that her leaders in the past were often content with compromises in which semi-Christian outlooks on life and fractionally Christian standards of conduct were allowed to represent the mind of Christ. If her task has to be done all over again, let her see to it that it is done thoroughly. Let her not adapt her message to the current mind, but seek to bring that mind under the sway of the spirit of Christ.

47. Where Christian institutions are permitted, it is important that they should respect the rights of conscience of their pupils. Where pupils of other faiths are admitted, their attendance at

Christian worship and Christian instruction should be voluntary. The Church is suffering in many parts of the world at present from attempts by the State to inculcate in its schools a non-Christian or anti-Christian view of life. This experience should set Christians on their guard against the exercise of compulsion in religious matters in Christian educational institutions.

48. While we have contended that Christians should favour the right of the community to set up schools of various types (24), Christians cannot feel it to be good that these differences should lie in the fact that some are open to one class in the community and exclude others. The separation of classes in education is not easy to reconcile with the Christian view of human brotherhood. The Christian goal is a common, though not a uniform, system of national education. Christian institutions, therefore, must be at pains to see that their doors are open to all who can profit by their teaching and fit into their life, irrespective of their social status.

49. In other countries again the State insists on retaining all education in its own hands. This policy, as has been indicated (24), we think mistaken as preventing an enriching variety in schools and universities. Insistence by the State on its exclusive control of education, however, may have to be accepted at present in some lands. The State may further employ the whole educational system to inculcate a view of life contrary to Christianity. It may even forbid all teaching of youth by the Church. No place may remain for her training except the home, and even there liberty may be infringed. Or, in other instances, schools and colleges on Christian foundations are permitted a place in the educational system with severe or total restriction on any direct Christian teaching or influence.

50. The Church, under such circumstances, must do what she can through parents and through such ministry of Christian teachers in homes as she can provide. It is a grievous circumscription of her work, but it may have to be accepted for the present time of hostility to religion. Such periods have not in the past been long, and the Church may hearten herself by recalling her history. Where she is allowed to retain her institutions of learning, these should be conserved even if opportunities for Christian influence are restricted. She must think not in decades, but in generations. The situation may change, will surely change some day, and it is folly to sacrifice strategic centres of Christian education. These are times for following a New Testament precedent—to throw out anchors and wish for the day.

(iii) The Wider Educational Responsibilities of the Church

51. The responsibilities of the Church for the Christian education of the community are far wider than the opportunities of participation in public education which may be accorded her. Since in many

countries these opportunities are denied or severely restricted, it is all the more urgent that she should consider seriously the other means by which she may fulfil her ministry of teaching. Her own constituency needs much clearer and more systematic teaching of Christian truth and its implications for conduct. Ignorance of what the Christian faith is and of the obligations which it imposes is widespread and profound even among those who profess it. Recent surveys in some countries disclose a lack of knowledge among the Church's young people which is alarming. Still more alarming is the degree to which her members fail to take seriously in their business and civic and other social relations the Christian loyalty which they acknowledge. The majority of them seem pathetically ignorant of Christian obligations and of the resources for their performance to be had in communion with God. Their faith is vague, and so are their conceptions of what they ought to be and do as Christian kinsmen and neighbours, as Christian producers and consumers of goods, as Christian citizens of the State and of the world-wide Kingdom of God.

52. In the face of this ignorance within the Church and the tragic need of the world for intelligent followers of Christ, preaching should be more instructive. Many sermons presuppose that congregations are familiar with Christian belief and duty, and exhort them to employ a faith whose object is too obscure to evoke a response and to fulfil obligations which are not sufficiently clear to be cogent. Preaching needs to be supplemented by a full and carefully planned programme of Christian education in every parish. Groups of persons with common responsibilities, such as parents or teachers or leaders in business and industry, or with common tasks in trade or profession, should be encouraged to seek together the Christian solution of their problems and the further advances that they can make in discharging their duties. Church leaders must plan for the utilisation of such means for mass education as are provided by the public press, broadcasting, and the cinema.

53. Since the mass of her members always moves slowly towards a newer and more sensitive Christian conscience in matters of social obligation, it would seem that the Church must to-day, as in past centuries, encourage and protect minority groups of Christians who protest against current society, are critical of the organised churches, and desire to experiment with what they consider a more Christian way of life. Her history makes plain the debt which subsequent generations owe to rebels and explorers, and, while they will never be the main body of her people, she ought to be at pains to retain them in her spiritual household and to safeguard them in what may seem their eccentric and unconventional ways.

54. The Church's largest contribution to education, like her supreme ministry to human life, is her Gospel with its interpretation of existence and its inspirations to live worthily. Where life is without meaning, education becomes futile. Where it is ignobly

conceived, education is debased. Where it is viewed in the light of God's purpose in Christ, it assumes divine significance. It is not the methods by which her Gospel is taught which are of first importance. They will differ according to the educational system preferred by various nations and by various communions in the Church. It is all important that her Gospel should supply the presuppositions of all education, by whatever agency it is given, and create the spiritual atmosphere which pervades every institution of learning. " In Thy Light shall we see light."